

# Specifications for identifying and distinguishing units of the lexico-semantic category of “Ma’naviyat” in the diagnosis of an individual's moral qualities

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**Abstract:** In the contemporary era of global globalization, the international community is grappling with challenges such as mutual threats, violent conflicts, the prioritization of personal interests, the clash of individual interests, discord between nations, and the erosion of national values. First of all, the individual's “ma’naviyat” takes precedence at the core of the issue. In the mentioned article, the field of linguo-cultural studies related to “ma’naviyat” (spirituality) and the objectification of its concepts have been discussed; Especially, the primary objective of this field is to instigate a distinct linguistic framework for the scientific and practical mechanism that serves the upbringing of individuals with elevated moral and ethical upbringing, ensuring their well-rounded development; In particular, it is stated that the upbringing of fair-minded, patient, pious, conscientious, and religious individuals, who find their path in society and possess refined moral qualities, is the demand of the time. The maturity of ethical qualities in young individuals, adorned with such virtues, is exemplified through their chosen noble ideals and rewarding actions, showcasing their integrity of “ma’naviyat”. A systematic analysis has revealed that spiritual activity doesn't spontaneously form; instead, concepts surrounding it become more active in people's social and spiritual lives over the years.

## 1. Introduction

The language, culture, worldview, customs, and the progress of a society are closely related to its spiritual life. There are various ways, factors, and means that demonstrate the spiritual capacity of each nation. For example, one of them is the national language. Through the

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national language, one can understand the interests of the people, the worldview of its speakers, the degree of formation of the spiritual qualities of that people, and the level of spiritual elevation or decline of the society. These processes are naturally linked to the spiritual capacity of the nation's representatives.

Fostering and transmitting national concept of “ma’naviyat” to future generations is one of the essential and obligatory tasks of building a prosperous society, just like our daily economic needs. Indeed, since the early years of independence, especially in rapidly developing countries, attention has been primarily focused on economic growth, often at the expense of imposing cultural imperialism later. Political scientist P. Byukenen writes about this: "Television, art, the entertainment industry, and the education system convey specific ideas, symbols, images, and values to individuals, shaping an entirely new nation. As a result, millions of people feel alienated in their own country. They are turning away from public culture that promotes animal instincts and primitive values. Ancient holidays are disappearing before their eyes, the symbol of modern heroes is fading away, and the public space is being occupied by superheroes who promote power, violence, and recklessness" [8]

If the primary aim of spiritual reforms is to revive and pass down our national and cultural values to the next generation, based on principles like fairness, belief, kindness, unity, conscience, and empathy, then focusing only on material wealth without nurturing morally upright generations can lead to a decline in spiritual well-being.

## 2. Introduction

Ma’naviyat embodies the soul of our societal and cultural essence, encapsulating virtues such as compassion, justice, integrity, empathy, conscience, patriotism, aesthetic appreciation, and the joy derived from them, while shunning vices like hatred, greed, arrogance, and other quintessential human traits and virtues in a cohesive amalgamation" [9]. Naturally, the forthcoming generations, nurtured with such spiritual virtues, hold promising destinies. In our land, the quest for equality, a wholesome lifestyle, and the attainment of great feats are deeply intertwined with the spiritual upbringing of our youth, deeply rooted in the linguistic, customary, and traditional tapestry of our people. Undoubtedly, "the fortification of our national identity and sovereignty demands steadfast efforts towards the tranquility and prosperity of our populace" [10]. Yet, the realization of our lofty aspirations isn't an automatic occurrence. Foremost, it is imperative to cultivate our ma’naviyat rooted in our historical narrative, its epochs . In contemporary times, the internet has emerged as the primary catalyst of "public ethos," paving the way for the ascension of "contemporary national convictions, contemporary national ma’naviyat, modern culture, and modern ethics," supplanting certain facets of our societal fabric grounded in national convictions, national ma’naviyat concepts, culture, and ethics.

The drive for global economic progress and the widespread influence of "public culture" on national and individual beliefs come with significant societal duties. These obligations stress the importance of promoting and preserving principles like dignity and integrity in how we treat others within our national, familial, and personal spheres [3]. Consequently, each person, as part of society, is inevitably shaped by this environment. Modern research sheds light on the diverse spiritual outlooks, customs, and lifestyles of different nations. In the vast realm of global language, each nation's unique character is portrayed through its words and expressions. The world and its events are organized into interconnected groups within a larger system, characterized by elements that depend on each other. While this system can break down into smaller parts, it always maintains a unifying aspect of integration. These systemic dynamics influence various aspects of our lives, including our understanding of language.

### 3. Methods

#### 3.1 Method of systematic analysis

The lexical category attributes of "Ma'naviyat" have remained largely unexplored in a systematic manner until now. Yet, each lexical category possesses its distinctive features, and the lexico-semantic category of "ma'naviyat" in the Uzbek language is no exception, harboring both overarching and nuanced characteristics waiting to be unraveled as a subject of scholarly inquiry. This article aims to shed light on the unique lexical attributes of the "ma'naviyat" category. It not only seeks to unveil its internal subsystems but also endeavors to address the intriguing challenge of aligning them with lexical connections. Let us now introduce it into the system, guided by the table outlined below.

**Table 1**

№	Planned tasks	Tasks to be accomplished
1	Creating the Lexical Database of the System	The database in question will be comprised of general semantic units related to ma'naviyat.
2	Determining the Lexical Database Paradigm	The synonymous, antonymous, and polysemantic characteristics of the paradigm will be revealed.
3	Explaining the Semantic Structure of the Lexical Database	The empirical, associative, and sociolinguistic characteristics will be demonstrated by the semantic structure.
4	Clarifying the Structural Feature of the Lexical Database	Lexemes, words, simple compounds, and complex compounds will be identified by the lexical database.
5	Explaining the Syntactic Relationship of the Lexical Database	Corpus tagging will be performed by the lexical database.

#### 3.2.The integral and differential method:

The complexity of the "ma'naviyat" system becomes apparent when comparing the semantic relationships between its constituent semantic units. This hierarchical view of semantic categories elucidates the structural relationships, differential and integral aspects, core, center, periphery, and other distinct components of the system, revealing their internal compositions.

Emphasizing the significance of including "ma'naviyat" word groups into language databases, understanding their real-world importance, exploring how these word groups connect in meaning, and stressing the importance of modeling the main building blocks of "ma'naviyat" word groups.

From this perspective, conducting a lexical investigation of the scientific portrayal of the concept of "ma'naviyat" and its global linguistic landscape, organizing it as a lexical-semantic category within Uzbek linguistics, conducting systematic analysis, and further enhancing its significance through semantic clarification.

Explaining, categorizing, and organizing the concept of "ma'naviyat" in the Uzbek language as a lexical-semantic category helps to understand it more clearly, showing how different linguistic elements relate and interact within a structured framework. Through this analysis, the connections between words and meanings in the broader context of "ma'naviyat" are also revealed

### 4.Results

The language's lexicon is vast and serves various functions across different fields, showcasing its wide-reaching influence at the lexical level. Understanding and categorizing linguistic units rely on the lexical-semantic category to comprehend language as a structured system, aiding in understanding the diverse connections and interactions among words. The "ma'naviyat" lexical-semantic category differs from others due to its unique semantic aspect. This is because the "ma'naviyat" lexical-semantic category is distinct and non-repetitive for each culture. While it may exhibit commonalities with other categories, its specific characteristics reflect the mentality of the people. The "ma'naviyat" lexical category is closely linked within the lexical system. Its constituent parts, core and periphery, how it's formed, and its paradigmatic relationships contribute to expanding lexical possibilities. These relationships are linked to the placement of words in the dictionary, their etymology, and semantic characteristics. In Sh.M. Iskandarov's doctoral dissertation focusing on the microfield of person deixis, the convergence of sememes into one archiseme, grouping under various integral schemas, and differentiation based on differential schemas is highlighted.

In today's globalizing world, the issue of spirituality remains a serious matter for every nation, as emphasized by B. Mengliyev, "... many disciplines are turning their attention to spiritual matters. Particularly, linguistics is approaching its closest issue with caution. Indeed, language is the closest phenomenon to spirituality. Language serves as both an expression and preserver, a bearer and transmitter of ma'naviyat." Hence, language becomes a significant means of revealing the semantic potential of lexemes related to ma'naviyat.

Concepts like national culture, national strength, national worldview, and national values did not arise spontaneously. They represent unique perceptions for each nation. The internal structure of the "ma'naviyat" lexical-semantic category is broad and functionally versatile. Therefore, studying lexico-semantic resources as part of the linguistic system aids in fully uncovering its individual characteristics for identification and description.

The types of semantic connections in language are based on the ability of classification and typification activities of the human worldview, i.e. the comparison between the spiritual worldview and the spiritual qualities of the individual (goodness and evil), the combination of the characteristics of the real world (justice and injustice) and the result of their relationship in the form of mental associations. In fact, dividing each scientifically studied topic into semantic groups, comparing the corresponding lexemes, illuminating paradigmatic and syntagmatic relations further clarify the essence of the topic. For this reason, it is important to research the analysis of lexemes related to spirituality in Uzbek as a lexical-semantic category.

## **5. DISCUSSION**

From a linguistic perspective, the active associations forged during the cognitive apprehension of units related to "ma'naviyat" may significantly diverge among individuals. At this juncture, the failure to fully grasp the explications of lexemes pertaining to "ma'naviyat" and the incapacity to fathom its semantic domain might obscure the place of "ma'naviyat" within personal endeavors. For instance, within the structural segment of the lexical-semantic category of "axloq," there exists a broad semantic stratum associated with the domain of "ma'naviyat." "Axloq," functioning as a lexeme of general significance, is further partitioned into the subsequent micro-groups.

The internal system of "Axloq" is divided into groups such as "Professional Ethics," "Service Ethics," "Family Relationship Ethics," "Diplomatic Ethics," "Personal Conduct Ethics," and "Literary and Artistic Ethics." Lexemes corresponding to these micro-groups have semantic alignments, shaping the meanings of personal moral attributes. For example, the micro-group of "Professional Ethics" is characterized by the presence of conscientiousness. The lexeme "conscientious" aligns with the semantic field of "acting

sincerely in one's activity," corresponding to the semantic group of "Professional Ethics." It's essential to emphasize that the lexeme "conscientious" belongs to the "belief" semantic group of the lexical-semantic category of "ma'naviyat," and to the semantic group of "personal development" with the semantic field of "performing permissible actions." Therefore, there is a need for systematic representation of the semantic relations of lexemes related to "ma'naviyat," which requires attention to the direction of "linguistic ethics."

When "ma'naviyat" is studied in direct correlation with linguistics, its linguistic characteristics become apparent. First, language embodies the spiritual wealth of a nation. It reflects both the national and spiritual development of every society. Particularly, it encapsulates all knowledge about the changes in people's moral views, reflecting them in scientific and artistic forms and fulfilling the task of passing them on to future generations. During this process, the interrelation of linguistics with other disciplines gains significant importance. Especially, the influence and connection of philosophy, the study of spirituality, and logic play a crucial role.

Initially, linguists haven't extensively studied "ma'naviyat" and its related concepts, so the overall structure of "ma'naviyat" hasn't been clearly outlined. However, by looking at "ma'naviyat" through a linguistic lens, its internal workings start to become apparent, helping us evaluate personal moral traits. This analysis looks at how moral qualities are expressed through specific words and phrases, though it's not just about language—it's about broader concepts too.

To really understand "ma'naviyat," we need to explain it in simple terms that everyone can understand. Once we've got a clear picture of what "ma'naviyat" is about, we can start to talk about its moral aspects in a way that makes sense and has an impact. That's why it's crucial to have a solid linguistic foundation for understanding "ma'naviyat." Without this foundation, we struggle to achieve meaningful results in our moral and intellectual pursuits. To get there, we need to focus on linguistic ethics in our studies.

In terms of linguistic research, the study of "ma'naviyat" involves looking at its nature, structure, and how its different parts relate to each other. It also involves understanding the specific meanings of words and expressions that are directly or indirectly related to "ma'naviyat." This kind of research helps us understand the stable linguistic features of these words and how they fit into the bigger picture. This research is essential because it lays the groundwork for other areas of study. The category of "ma'naviyat" covers a lot of ground linguistically. It includes the study of all the words and phrases that relate to personal moral attributes. Essentially, it's about understanding how language reflects our moral beliefs and values and how we learn about them. At the core of this study is the idea of personal moral attributes, which is a fundamental concept in linguistic ethics. In simple terms, when we talk about "ma'naviyat," we're talking about our moral values and beliefs.

"Ma'naviy" (adj.) - related to "ma'naviyat," pertaining to morality, ethics. Moral principles. Moral excellence.

The polysemous nature of the adjective lexeme within the cluster of personal moral attributes embodies a nuanced spectrum of meaning, encompassing both positive and negative traits, virtues, or qualities inherent to individuals or entities. As evidenced, the linguistic trajectory of axiology contributes substantively to the cultivation of personal morality, facilitating the discernment of moral virtues among younger cohorts and fostering the amplification of affirmative moral attributes. Each lexical entity cataloged within the "Explanatory Dictionary of the Uzbek Language" is affiliated with its distinct "semantic group," with no word existing in isolation from its respective semantic ensemble. Hence, a scrutiny of the internal lexemic landscape pertaining to "ma'naviyat" reveals their idiosyncratic semantic compositions. Axiological analysis is reflected in a person's specific judgments on events, phenomena, society, and territories considered important. This process is elaborated in detail through direct linguistic judgments and is studied in the field of

axiolinguistics. Axiolinguistics emerged as a result of analyzing the linguistic expression of value-related judgments. As part of linguacultural studies, axiolinguistics deals with the content, system, and significance of lexemes related to general and specific axiological awareness in languages.

The concept of intellectual humility is receiving increasing attention from scholars and scientists in a number of fields, including English studies. Two notable figures in this regard are Ehsan Abedin, a researcher in the School of Computing and Information Systems at the University of Melbourne in Australia, and Marinus Ferreira, a philosopher at Macquarie University in Australia. Abedin and Ferreira, along with other researchers in this area, have highlighted the importance of intellectual humility in the context of "ma'naviyat," a term used to describe spiritual beliefs and practices. They argue that this concept is an essential element of national values.

"Axiolinguistics comprises linguistic tools for articulating and shaping cultural identity. Its mission is to actualize language units as integral components of cultural identity and to delineate its purpose in exploring the panorama of worldly cultural identities" [5]. Axiolinguistics serves as a discipline capable of elucidating the cultural identity of any given society. It is important to emphasize that there are still areas within the content framework of axiolinguistics that have not been fully elucidated through linguistic analysis. For example, in various thematic groups present in Uzbek folk tales and expressions, conveying perspectives on the material lifestyles of the people, axiolinguistics fulfills the task of reflecting the cultural identity of that society and accentuating the peculiarities of our national identity. Tasks evaluating concepts such as "friendship," "kindness," "hospitality," and "greeting" as high values through linguistic analysis in articles and expressions specific to our culture are prominently demonstrated in axiolinguistic studies. Thus, axiolinguistics investigates both general and specific cultural identities, meaning that the aforementioned concepts are considered phenomena of other cultures as well, but their expression and implementation take on various forms. For instance, in the concepts of personal cultural identity, ethnic cultural identity, and aesthetic cultural identity, the material values of the society are delineated. "Cultural identities fulfill the function of harmonizing, motivating (orienting), didactic, and regulating relations between the individual and the world" [11]. Consequently, each linguistic and cultural term that embodies both material and spiritual meaning, related to axiolinguistics, reflects universality and specificity through linguistic and cultural studies.

Linguistic-culturalology possesses other attributes that can be further evidenced and explored through extensive observation and examination in intercultural communication, which intricately connects with cultural exchanges. Within the realm of intercultural communication, facets of values that hold national significance worldwide are revealed. Hence, axiolinguistics and linguistic-culturalology are interrelated phenomena. Linguistic-culturalology commonly perceives ethnic culture as an integral part. "Lingvoculture represents the inseparable part of any ethnoculture, it is the congruence of specific ethno-linguistic orientations and the synergistic emergence of interrelated cultural and linguistic phenomena" [6]. These two directions become even more pronounced in comparative and contrastive analyses.

We shall now examine the comparable facets of axiolinguistics and linguistic-culturalology below.

AXIOLINGUISTICS	LINGUISTIC-CULTURALOGY
Axiolinguistics encompasses the general features of linguacultural studies and linguistic anthropology.	Axiolinguistics differs from linguistic anthropology in terms of how it conveys the content of any linguistic units.

As a categorical attribute, axiology forms the basis of individual and societal life activities, worldviews, ethical principles, and cultural stereotypes.	"The category of 'ma'naviyat' as a person expresses linguistic characteristics of spiritual qualities in lexical terms."
Values reflect both the spiritual and material world of individuals, embodying unique aspects of national-cultural worldview.	Lexemes related to spirituality reflect unique aspects of individuals' spiritual and national worldview.
The aim of axiological linguistics is to linguistically depict the existence and structural integrity of values in societal and cultural life as exemplified in linguistic manifestations.	At the core of linguoculturology lies the task of linguistically studying the structural integrity of the concept of "personal spirituality" and the linguistic understanding of spiritual perspectives.
Axiological linguistics gains unique importance due to its focus on human values with an anthropocentric character.	Linguistic anthropology closely aligns with axiolinguistics in portraying personal spiritual qualities with an anthropocentric orientation.
The role, function, characteristics, and comparative analysis of universal values in national life will be studied.	The role of universal values in personal spiritual development, their influence on the degree of value attainment, or their complete abandonment is contingent upon the level at which spiritual perspectives are shaped.
Axiolinguistics is the direction that studies cultural identity and their linguistic characteristics.	Linguoculturology is the soft linguistic direction that studies lexical units embodying personal spiritual qualities.

## 6. Conclusion

In summary, it is imperative to underscore that linguistic anthropology differs from linguoculturology and axiolinguistics in terms of their objects and subjects of study.

Firstly, the objects of each of these disciplines are expressed in the forms of words, expressions, phrases, proverbs, and utterances. However, linguoculturology serves the general purpose of culture, ethnography, and axiology, by representing the material and cultural values of each nation through linguistic means.

Secondly, both linguoculturology and axiolinguistics involve the concepts of universality and specificity. For example, notions like respect for nature, greeting, weddings, and mourning are universal values. However, their specificity in certain aspects is natural, stemming from the shared nature of these values.

Linguistic anthropology, on the other hand, reflects personal spiritual qualities. In other words, concepts such as "wisdom", "honor", "preservation of honor", "morality", "kindness", "thought", and "insight" are not unique to any single culture. This is because each culture has its own worldview and way of life.

Third, while social relations are the object of linguoculturology, personal spiritual perspectives illustrate the specificity of linguistic anthropology. We have emphasised the expression of high values through linguistic analysis of concepts such as 'friendship', 'kindness', 'hospitality' and 'greeting', which are unique to our people. In fact, such values are related to faith, which is a lexical-semantic category of "spirituality". Concepts such as "desire", "longing", "compassion", "sincerity" and "love" fall under the category of values and occupy a place in the lexicon of values.

Fourth, axiolinguistics manifests an appreciation of material concepts such as boundaries, events, rituals and nature. Linguistic anthropology, on the other hand, goes beyond materiality, which is absent in nature, events and rituals, to human virtues, which are reflected in moral qualities. It includes cultural perspectives.



Finally, linguistic anthropology is not studied comparatively, i.e. its manifestations in other languages are not directly compared. This section is free from imitation. In naming the field of linguoculturology, the general sense of "culture-language" prevails, with comparative characteristics of the specific features of the field studied.

In conclusion, it can be said that the existence of values and culture is dependent on personal spirituality. If human moral qualities start to fade, attention to values will diminish as well. Therefore, the progress of society is linked to the development of spirituality. Linguistic anthropology serves as a force preserving the spiritual harmony of society.

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